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notice. The first evident finding from the evidence of the essays is the universal agreement upon the efficacy and the privilege of prayer. It fills a definite part in the lives of a great number of men and women who are not in agreement either concerning the character of God which lies behind the act of prayer. Five kinds of prayer seem to be indicated: adoration, thanksgiving, confession, supplication, and intercession. The problem of unanswered prayer is taken up and the whole difficulty faced; but it seems to be agreed that prayer is answered. The quality of the essay by Dr. McComb warrants the decision of the readers in his favor. This book is the most voluminous and satisfactory study of the subject that we know and will be gratefully received by many who have been wrestling with the problem of prayer since the Great War has thrown it so prominently into relief.

Jesus the Master Teacher. By Herman Harrell Horne. New York: Association Press, 1920. Pp. xii+212. \$2.00.

In announcing this book the Association Press says, "One of the most significant books the Press has published this year." We agree with them. It is designed as a textbook; it uses the inductive method. There are twenty-seven chapters. The various aspects of the teaching work of Jesus are taken up and the questions, the suggestions for discussion, the propositions for further study, are all done with the technical skill of which Professor Horne is master. He has used the material in classes and discussion groups and therefore it is all well tested. The range of the discussions is wide, covering all aspects of the teaching method of Jesus. There is an admirable summary of the whole study in the final chapter. The book will be useful in classes and there could hardly be a more profitable guide for individual use. Every minister who will work through this material will find himself enriched in every way for his work as preacher and pastor. It is one of the most suggestive and useful books of its kind that ever has been prepared. It bears the mark of careful study in every detail. It is concerned with the greatest of teachers and it is by a teacher of unusual skill and insight.

David Otis Mears. An Autobiography. 1842-1893. Memoir and Notes by H. A. Davidson. Boston: Pilgrim Press, 1920. Pp. xix+249. \$1.50.

Dr. Mears was a minister of the Congregational and Presbyterian church, who lived from 1842 to 1915 and whose life was filled with useful labor and happy experiences. Nine chapters of this biography were written by

him; five have been added by the editor. As a piece of agreeable autobiography the pages by Dr. Mears are unusually interesting. The editor is naturally enthusiastic about his subject; but he is not fulsome. This is a fine sketch of a man who saw and loved many friends, invested his life well and was throughout a good minister in a world of changing ideas and strenuous tests.

Four Hitherto Unpublished Gospels. By William E. Barton. New York: Doran, 1920. Pp. 149.

Any misunderstanding which might easily arise concerning the contents and character of this book is immediately removed by the subtitle, which explains that these are four "character studies cast in the form of personal memoirs of *John the Baptist*, *Andrew the Brother of Simon Peter*, *Judas Iscariot*, and *James the Brother of Jesus*." Dr. Barton gave these "gospels" before his own church in Oak Park, Illinois, during the Lent of 1920. They are characterized by his clear and interesting style. There are paragraphs in which these imagined writers speak so transparently in the language of the writer that one can almost hear the modern preacher in the ancient narrator. But this is inevitable. In general Dr. Barton's touch is accurate and delicate. There are vivid sentences as when Judas Iscariot described the disciples from the hated province as "those Galileans who smell of fish." The treatment of the purposes of Judas Iscariot in the betrayal is a familiar one. He is made to do the shameful deed out of a mistaken idea that he could thus make Jesus bold enough to show his power and therefore realize the national longings that stirred the heart of the loyal Judean. As a piece of interpretation by the imagination the studies are exceedingly interesting.

The Eyes of Faith. By Lynn Harold Hough. New York: Abingdon Press, 1920. Pp. 223. \$1.50.

In the delightful style and marked by the keen insight of Dr. Hough, we have here 42 brief papers on various aspects of ethics and religion. They present in many aspects the Christian view of life. They are unified by the religious experience out of which they grow. The best way to estimate the worth of the material gathered in the papers is to taste such a paragraph as this: "The evangelical note is the deepest note in the Christian religion. The man who has really found his structural incapacity to organize the forces of his own life into harmony and inner sincerity and outer potency of activity; the man who has discovered the power of that vital personality of imperial

creative energy—Jesus Christ—to do for him what he cannot do for himself; the man who has taken that leaping adventure of faith which has connected his life with all the potent energies of Christ—this man knows in his own experience the deep and central secret of the Christian religion." There are scores of paragraphs like this, vivid and keen. Now and then he yields a little too much to the fondness for adjectives; sometimes he is almost too brilliant; but generally accurate and stimulating. Many of the papers have been printed before. They lose nothing of their freshness and charm by this. The book ought to be found on many a table in our Christian homes.

A Better World. By Tyler Dennett. New York: Doran, 1920. Pp. vii+173.

In brief the contention of this book is that we must have a better world; that the proposed League of Nations is far from the effective agency to produce it, although it is a long step in the direction indicated; that the Christian religion has in it the power to create the convictions and popular demands which alone will guarantee any organization of a better world or bring into being more just and democratic programs than the one now under such discussion. The writer exposes the fundamental failures of the League of Nations, as it was accepted under pressure in Paris. It falls far short of the ideals that were proposed by America; it has in it the weaknesses of the Holy Alliance. There is, under these circumstances, only one agency or force to which we may look for help. It is the spirit of Christianity and the organization of that spirit, in the institution of the Christian church. The tragedy in the situation is that the church itself is "not yet entirely Christian." It does not see fully the universal application of the teachings of Jesus; it does not apply with vision and courage those which it already apprehends. "The issue is clear cut. If the Gospel is wrong, reject it; if it is right, accept and apply it. Apply it in government, in industry, in the ordinary relations of daily life of which the social fabric, both political and economic, is made." This is the challenge to the modern church of Christ.

The Church and World Peace. By Richard J. Cooke. New York: Abingdon Press, 1920. Pp. 178. \$1.00.

In ten chapters Bishop Cooke discusses the problem of the League of Nations, arriving at the conclusion that there is supreme need for a Christian League of Nations and that this is possible only as the Christian church faces its responsibility and uses its power to bring this to pass. This is not a mere dream of Utopia. "If military nations, through governmental

institutions, the universities, the pulpits, and the press, can instill through long periods into the masses of their people the spirit of war, for offense or defense, could not the church also in every land destroy the teachings of barbarism and by means of Christian education, a truly Christian pulpit, and the apostolate of a Christian press creating public opinion, bring all classes of society to the support of the peaceful policies of their respective governments? It will be easier to do this than to tax the nations for increase in armaments, to drench the earth with blood in aggressive warfare." Thus Bishop Cooke calls the church to begin and carry on an active campaign for the creation of such sentiment as shall finally demand, not only such a League of Nations as is already in existence, but another and more Christian order which will insure what Tyler Dennett calls "A Better World." Bishop Cooke has in mind such international covenants and institutions as will realize Jesus' ideal of the Kingdom of God. The main difficulty lies in the fact that institutions quickly strangle the ideals that create them. As yet, however, the ideal of the Kingdom of God has never been attempted except through the church. The time has come to project it in faith into the world-wide relations of mankind.

Things Eternal. By John Kelman. New York: Doran, 1920. Pp. xii+271.

At first glance we were disappointed at the character of these excerpts from sermons, feeling that they did scant justice to the finished discourses from which they are apparently taken. The brief chapters are so full of terse, beautiful paragraphs, however, that we were delighted to have the little discourses exactly in their present form. There are 52 of them, one for each Sunday of the year, beginning with the first of January. The most striking feature of the chapters is the remarkable titles. These are printed at the beginning of the book, together with the texts that are used as the basis of the thought. Take as an example "The Open-Air Treatment of Souls," on the text "I will lift up mine eyes unto the hills"; or "Interpretation by the Long Result" from "What I do thou knowest now not, but thou shalt know hereafter." Dr. Kelman suggests and stimulates thought by his titles with rare skill. *Preparation for the Best* is a fine study of the major task of life, in which Dr. Kelman says truly: "There is nothing which the present generation needs so much as discipline of the mind for serious thinking. The dimness of faith and the consequent feebleness of religious life are to be cured mainly by studying afresh the thoughts of the really great thinkers, and by persistently setting the attention and holding it set in the direction of the central truths." The proof should have been read more carefully.